

---

The Arya Samaj. An Account of Its Aims, Doctrine and Activities by Lajpat Rai

Review by: M. N. Chatterjee

Source: *The Journal of Race Development*, Vol. 6, No. 3 (Jan., 1916), pp. 355-356

Published by:

Stable URL: <http://www.jstor.org/stable/29738164>

Accessed: 01-08-2014 01:16 UTC

---

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at

<http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



<http://www.jstor.org>

feature of this bad government which rules in Haiti, is found in the danger of foreign intervention. The author cites several instances of intervention which have taken place in Haiti in most recent times and includes the German demand for a share in any scheme of reorganization undertaken by the United States, a demand which should be answered by a "vigorous and firm exercise by this government of the principles of the Monroe Doctrine," which is interpreted to mean:

that when a country on these two seas persists in being an international nuisance, when it shows to the world a condition of general degeneracy, by which it practically gives notice that there can be no improvement, this government, under the Monroe Doctrine, will adopt measures for its own peace and protection and for the preservation of the trade and commerce of the seas, which are within this country's commercial life.

*The Arya Samaj.* An Account of its Aims, Doctrine and Activities.

By MR. LAJPAT RAI. Published by Longmans Green and Company of New York and London. Pp. 300.

Mr. Lajpat Rai is one of those "favored sons" of India, who, during the last "Indian unrest," were deported under the regulation III of 1818 without any indictment and public trial. There is not another man, however, I believe, in whole India who realizes the efficacy and necessity of British government in India more than does Mr. Lajpat Rai with his colleagues in prison. As a matter of fact these are some of our very best men to whom the public look up, not for anarchy and insurrection but for inspiration and guidance in the adjustment of all the new forces working in Indian domestic and political life of today, giving rise to the modern nationalistic movement that swept the country on the eve of Lord Curzon's departure from India.

This movement had been preceded by a general religious and social revival in India. This revival came as a reaction against the earlier movements of religious and social revolt, raised admittedly under the influence of European thoughts and ideals. It was not really a conflict between the progressive and conservative elements of Indian society, as superficial observers have tried to make it out, but a conflict between aggressive European and progressive Indian culture. It was India's mental and moral protest against the intellectual and ethical domination of Europe.

The Arya Samaj or "the Church of the Aryas"—the Hindu

Protestant Church, founded in 1875, by an "Indian of the Indians a Sanuyasi of the old type" heads this movement. Mr. Lajpat Rai gives a brief sketch of the life of the founder of whom Rev. C. F. Andrews in his book *The Indian Renaissance* writes as follows:

For Dayanand's (the founder of the Samaj) personality and character there may well be almost unqualified admiration. He was a puritan to the backbone, and lived up to his creed. He was a fighter, strong, virile, independent, if somewhat imperious in his behavior. His courage in facing his own countrymen through years of contumely and persecution was nothing less than heroic. He was a passionate lover of truth. (Quoted in the *Arya Samaj*, p. 281.)

This book will be particularly interesting to the people in general here who sent Christian missionaries to India. The Arya Samaj is really a protest against the aggressive missionary activity in making India imitate the western civilization. Hence there has not been much love lost between these two most important movements in India, while when properly understood, these two movements ought to work hand in hand, their aim being common—reformation and regeneration. The only difference is in their methods. The missionary movement wants these reforms to come from without while the "Arya Samaj" wants them to come from within.

For a better understanding, this book, written by a man who has identified himself with the Arya Samaj all his life, is specially welcome at this moment when the whole European world is in a turmoil of "intellectual confusion."

M. N. CHATTERJEE.